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There ARE Also fishing battues, traps and nets being used. The fishing rites will be described under the head of religion.

Foods.—The Katab has two principal meals, at mid-day and after sunset (generally rather late in the evening, between 8 and 9). He also usually has a snack of something in the early morning. The porridge (*tuk*) of the evening meal is made from *dauro* millet, and it would not suit the palate of the Hausa, as the flour from which it is made is gritty, the result of insufficient milling and winnowing. The soup which accompanies the porridge is made usually of hibiscus seeds (*zuzan*), which the Hausa would only use as a last resort (he seasons his with the fruit of the locust-bean). Salt (or charcoal), pepper and wild tomato are added to the soup. A Hausa would not add tomato to a soup containing meat, but the Katab does not mix his meat with the soup (like the Hausa); he eats it separately. The Katab does not always have the luxury of *tuk* at night. He may be content with a dish of beans (*dijok*) or of *kali* (Hausa *fate*), i.e. guinea-corn seasoned with hibiscus leaves, or of boiled yam. The yams are not pounded and made into *sokara* after the Yoruba fashion. They are boiled in their skins, put out on a mat, cut up and divided by the head of the household, each person skinning his own share. Yams or *gwaza* so treated may form the entire menu for the day, i.e. they may be cooked over night, eaten hot first thing in the morning, eaten cold during the day, and eaten again hot at night.

As regards meat, the Katab eats beef, goat, sheep, chicken, bush pig, monkey, iguana (a particular delicacy among all tribes, Kanuri excepted), rats, etc., but does not (like his Kagoro brethren and southern tribes) eat dog's flesh. He uses his dogs for guarding the compound at night and for hunting. Nor does a dog form part of the bride-price, as among the Kagoro. The Katab commonly sell their dogs to the Kagoro and buy goats with the proceeds. Horse- and camel-flesh are taboo.

Beer (*akan*) is an important foodstuff, and the method of its preparation may be recorded. The guinea-corn is soaked in water for three nights, and is then spread out on a cemented surface, and covered with leaves to protect it from the wind and sun. The grain bursts and is put out in a basket, dried in the sun, and finally milled. The flour is placed in a pot, water is added, and the mixture is stirred regularly throughout the day. It is then boiled and left until the sediment has settled. The

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769 he is addressing his dead forefathers. And if his prayers for rain are granted it is to the grave of his most remote ancestor 789 that he retires in order to offer thanks. There are many rain-makers among the Katab, but the rain-maker par excellence is one of the Shokwa family, the Teowap. The Shokwa sprang from the River Kaduna, and it is appropriate that they should be responsible for water supplies. Just before the rains are due the Teowap takes his flask of beer, prepared from offerings of corn given by all the heads of households, and goes to the sacred stream. With prayers for a successful farming year he ladles out quantities of the beer on the water and on certain trees in the vicinity. No one may begin planting until the Teowap, or Magajin Dodo as he is also called, has first set the example. In October also he reaps his small plot of digitaria millet, and offers a porridge of the first-fruits, throwing some into the river and smearing the trees. No one may use new corn until these rites have been performed. Each householder repeats the first-fruit rites in his compound, making porridge of digitaria with which he smears the lintel of the door.

On the occurrence of drought rites are also performed. The Teowap goes to the banks of the Kaduna, to the very spot from which his ancestors sprang, sprinkling beer and beniseed to the four corners of the compass and at the base of certain trees. He then says: "Gwaza, our children are dying; grant us rain that our crops may survive and that we may eat the fruit thereof and live."

769 In March, just before the first rains are due, the Teowap sends his sons to the Kaduna with beer and instructions to offer ●226 the beer to the spirits of the river for a plentiful supply of rain during the agricultural season and for a successful fishing drive. They address the spirits, saying, "The priest of Shokwa has sent us to perform the rites performed by our forefathers. Grant that we may have rain sufficient for our crops and that those who fish here on the morrow may be successful in catching those fish which it is permissible to catch; those that may not be taken do thou place on one side." Beer is then sprinkled on the water. Next morning the priest arrives himself, and, finding that the rites have been correctly carried out, gives permission for the fishing to begin. The first to enter the water is one of the priest's sons, and then all join in the drive. The first man

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of each village to catch a fish, however small, must hand it over to the priest, who has the fishes cooked and eats them ceremonially with his sons.

Among the Kaje the rain-making rites are also in the hands of a particular family. Material objects used are a monolith set in a grove (into which no one may enter with an axe), and a bamboo branch which has been used for measuring corpses before making a grave. In time of drought the people come to the head of this family and inquire if the drought is due to his negligence. So he takes the bamboo to the grove, and striking the monolith, says: "This custom I have received from my fathers and forefathers. May the Lord of the Heavens (Gwaza) grant that we may be blessed with rain. Let not the people die of hunger. They cling to me and say that I have hindered the rains. May Gwaza grant that the custom of my forefathers may not appear to be a worthless thing, and that I may be saved from the abuse of my kindred." This appeal is apparently addressed to the ghosts of dead ancestors, for, if rain follows, the priest immediately goes to the graves of the most remote ancestor and there offers thanks. There are also rites to prevent excessive rains while the corn is in the ear. To guard against this the rain-priest plants early a patch of digitaria, and with the new corn he makes a porridge and smears it on the monolith with the supplication that the crops may not be injured by an excess of rain.

Head-hunting.—The Katab, like all his neighbours, was a head-hunter, if by that term is meant the practice of severing the heads of enemies slain in battle and carrying them home in triumph to be deposited in the house of skulls. When he had killed his enemy he cut off his head, put it in his bag, and made off at full speed. And when he was free from pursuit one of his friends made him drink immediately a concoction of the bark of the locust and male shea trees, at the same time striking him on the chest and back with locust-bean leaves. These rites were designed to protect the warrior from assault by the dead man's ghost. A companion or relative[1] was then given charge of the head, for the slayer had to avoid all contact with his trophy. The friend passed a twig of the prosopis oblonga tree

[1] One had to exercise discretion in choosing the person to whom one gave the head, or he might claim it as his own.